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# THE EUROPEAN HARVEST FIELD

*Articles on Europe*
*Missionary Letters*

*Published monthly except July and August*
*by the*
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

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CHERITH

*Beloved, should the brook run dry*
*And should no visible supply*
*Gladden thine eyes, then wait to see*
*God work a miracle for thee.*
*Thou canst not want, for God has said*
*He will supply His own with bread.*
*His work is sure. Creative power*
*Will work for thee from hour to hour,*
*And thou, with all faith's host, shalt prove*
*God's hand of power, God's heart of love.*

—*Margaret E. Barber.*

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**Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization**

**1213 North Franklin Street** **Philadelphia, Penna.**

**VOL. XVI, No. 6** ARNO C. GAEBELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **June, 1935**


## Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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## DEVOTIONAL AND EDITORIAL

# "MY LORD AND MY GOD"

By Rev. P. B. Kennedy

THE writer of the Gospel of John tells us that he has written so that his readers "might believe that Jesus is the Christ, the Son of God; and that, believing, they might have life through His Name," and as we run down the chapters in order we note that he is constantly adding to the number of those who came to sincerely believe in our Saviour as their Lord and Messiah—John and Andrew, at the exhortation of the great preacher, John the Baptist; Nicodemus, the ruler of the Jews, as taught by Jesus Himself in the quiet hours of the night; the poor woman of Samaria, as she wondered at His statement, "I that speak unto thee am He"; the thousands, as they ate of the miraculously created bread; the multitude of weeping friends, as they saw Lazarus, the brother of Mary and Martha, struggling in his bound condition to obey Jesus' command to come forth out of his grave; and, finally, as a great clincher and culminating testimony, we see poor, doubting Thomas fully convinced that Jesus is indeed risen, and as he prostrates himself before our wonderful, loving Saviour in His glorious, spiritual body, yet bearing the prints of the nails in His hands and the mark of the piercing sword, we hear him crying, "My Lord and my God!"

We are all helped as we think of poor, human Peter, so weakly denying His and our Lord in the greatest crisis of His life, and then so graciously saved and used through the power of the Spirit. And may we not all receive encouragement as we think of poor, doubting Thomas? It is only in John's Gospel that we learn of Thomas, in chapters eleven, fourteen, and twenty.

I. In that wonderful eleventh chapter we see that dear home in Bethany in great trouble. Jesus loved them all—Mary, Martha, and Lazarus—and we love them, too, because they were so kind to Jesus. He was human, as well as divine, and needed the rest of that village home after going here and there about Jerusalem and other places, doing good. But now, because of the wicked designs of evil men, He had gone far over Jordan, where John had once baptized and where He Himself had received such a wonderful baptism of the Holy Spirit and God Himself had commissioned Him to His life work.

But there, in the little home at Bethany, something very sad was taking place—Lazarus, the brother, was very ill, and more, he was gradually getting worse instead of better. "Oh, if Jesus were here!" said the one sister to the other. "Oh, yes," was the response, "if He were only here!" There were no telephones or radios in those days, and so a fleet messenger was sent all those thirty miles with just the simple word, "Lord, he whom Thou lovest is sick." But Jesus did not go! It was very dangerous

for Him to go back to Judea, but it was not that He feared to go. As He Himself said, Lazarus' sickness and death were all to redound to the glory of God. But when He finally decided to go, the disciples were really afraid to go—afraid for themselves and afraid for Jesus. "Why, Rabbi," said they, "the Jews were but now seeking to stone Thee, and goest Thou thither again?" And here is where Thomas comes into the picture. Thomas had a tendency to look on the dark side, and if it was hard for anyone to think of going back to Judea at that time we may believe it was particularly hard for him, but he raised his voice over the fearful murmurings of the others and said decidedly, "Let us also go, that we may die with Him!" They all felt relieved as they reached the dear village safely and entered its outskirts.

Evidently the news had reached the home of mourning, for Martha came and prostrated herself before Him, saying, "Lord, if Thou hadst been here, my brother had not died." "Martha," said Jesus, "I am the resurrection and the life." Then Mary heard He was near, and she quietly left the room filled with mourning friends and came and prostrated herself before Him, saying the same words, "Lord, if Thou hadst been here, my brother had not died." And now there were many gathering about Him, and Jesus Himself wept, because of the sorrow which had come into our poor world as a result of sin and because so many were entirely without any hope of sins forgiven and of a blessed immortality. "Where have ye laid him?" He asked, and as they drew about the grave, Jesus said, "Take ye away the stone!" But Martha said, "No, Lord, for he hath been dead four days." But, glorious truth! What are four days to Jesus? What are four millenniums? "Take ye away the stone!" Then He called out as only He can call, "Come, Lazarus!" and the sisters and Thomas and the other disciples were all brought back from the dark land of fear and doubt, and John tells us that many of those poor, hopeless Jews believed, too!

II. In the fourteenth chapter of John's Gospel, it is not Lazarus who is about to depart from this world, but Jesus Himself. Judas, the traitor, has left the upper room and Jesus is talking to His closest friends: "A little while I am with you," He said. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you . . . And whither I go ye know, and the way ye know." But Jesus had been intimating that He was going to die, and it was hard for Thomas to see any way of hope down through the grave, much less of any bright, heavenly mansions on beyond! "Lord," said he, "we know not whither Thou goest; and how can we know the way?" But that wonderful answer of Jesus, Thomas often recalled: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." The way of Gethsemane, the way of Calvary, the way of atonement for the sins of Thomas and for the sins of us all! Thomas could not have understood then just how our Saviour was the way, and much less if he were within sight of the Cross and really saw the soldier pierce our Lord's side with his sword or saw Joseph of Arimathea and Nicodemus as they carefully took down His body and placed it in the tomb. To Thomas, especially, the great stone against the grave really closed to him all hope; the beautiful way of which Jesus had spoken had come to a sudden end; the many mansions were now, to him at least, only an idle dream. Jesus was dead!

III. But we thank God that John was permitted of God to continue his gospel

story; that the real truth of Christianity was not left without a clear statement from his pen. He allows us to think of Thomas as wandering far away—alone—discouraged and hopeless. Then, in the twentieth chapter of his Gospel, we see the breaking of a new day. Thomas apparently begins to hear things—that Jesus has risen and has appeared to Mary Magdalene—to Peter—to James—to two of the disciples on their way to Emmaus—and now to others of the disciples who had been in the upper room on that blessed Sabbath evening when Jesus had suddenly stood in their midst, notwithstanding that the doors were carefully shut for fear of the Jews. They come and tell Thomas, but he cannot forget seeing the soldier pierce His side, or the cold fact that he saw them place His wounded, lacerated body there in Joseph's tomb. He still seems stunned. He wants to believe, but his reason will not let him, and he simply states the case sincerely when he says: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."

Now, I do not think Jesus thought the less of Thomas because he wanted to "prove all things," as the apostle afterwards exhorted. In fact, John, the Gospel writer, apparently held Thomas' testimony until the last as having extraordinary weight. If Thomas were convinced, there would be little or no reason for any of the rest of us to hesitate in accepting the risen Lord as our Messiah, also. And this, John tells us, is just what happened. After some eight days, the disciples were again in the upper room, and Thomas, fortunately, was with them this time. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Whether Thomas really did this or not, we do not know, but apparently he fell at Jesus' feet, quite fully convinced that Jesus was the risen Messiah, and exclaimed: "My Lord and my God!"

It is better for us to be sincere in heart and to acknowledge with Thomas that we cannot see our way clear to believe as fully as we would wish, than to be dishonest and say we believe when we do not. We may believe that Thomas was honest in his doubts. The Lord is the Way, the Truth, and the Life. He came to help Thomas and He wishes to help each one of us to find the way to eternal life, to see the truth of His atonement and resurrection, and to know that He has brought immortality to light. It looks to me as if our Saviour allowed Thomas to go through all this hard experience and allowed John to hand down this beautiful gospel record in order that we, too, might be blessed in believing. "Blessed are they that have not seen, and yet have believed." Jesus' resurrected body was already becoming His glorious body, with which He was taken up into heaven and with which He will soon "come in like manner" as He was beheld going into heaven (Acts 1: 11). As Fanny Crosby has written, "I shall know Him by the print of the nails in His hands."

"These are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name." Let us be not faithless, but believing. Let us come before Him and say in all sincerity, "My Lord and my God!"

WE HAVE two women who should be laboring in Europe. Won't you pray earnestly for the necessary passage and support needs. One of these, Miss Emily H. Steyrer, was brought up in the Roman Catholic church and, though reared a strict Catholic, had never seen a Bible. When a young girl, she lost faith, and turning away from the church, she became an unbeliever and a freethinker. She went about telling people there was no God. All the time her heart, however, was yearning and crying out. After two years she was converted in England, and since then has been marvelously kept by the grace of God. During the World War, Miss Steyrer was a nurse, getting in touch with peoples and conditions in Russia, Poland, Bulgaria, Roumania, and Albania. After the War, she was in Christian work in Central Europe, laboring among Catholics, communists, and freethinkers. We would like very much to send this valued and prepared worker back to the field. Pray to this end. The other one is a young applicant, well prepared and ready in sacrificial consecration to give herself to evangelizing the Jews in Central Europe. She belongs to a missionary church, which, with a heavy program of missionary endeavor, is not able to support her at present. With the needy field before us and unprecedented opportunity, we would like to send this laborer forth. "Brethren, pray for us."

# "I WILL GIVE YOU REST"

By Viera Rennenkampf

(Translated from the Russian)

*The author of this testimony is the widow of General Rennenkampf, who was commander-in-chief of the Russian army in the famous battle at Tannenberg with the German forces under Hindenburg. This manuscript was sent to "Vernost," and our honorable sister in Christ permitted us to publish her name in full, for God's glory. The testimony is given in the form of a letter. Emphasis has been placed upon some prominent facts, not by the writer, but by us.*

Highly Esteemed Mr. Editor of *Vernost*:

I shall not try to describe in these memoirs the affairs of the Russian state. This is not my role, even though I occupied a high position in Russian society. These earthly things, which are far from my mind now, can be described more appropriately by others—my mind is more on spiritual things now. If I meditate about my country, Russia, it is about her new future. I believe that Russia will be spiritually resurrected and enlightened, and I believe that her indescribable sufferings are leading her toward that future. I can apply to Russia the words, "Whom the Lord loveth, He chasteneth." I am sure the old veil will fall from the shoulders of Russia and she will be renewed and born again as a new creature by Almighty God. I firmly believe this. The hand of the Lord is upon Russia. Anguish, tears, and the blood of martyrs for the faith will crown suffering Russia. Through this tribulation, many in Russia have already come to the Lord, even those who had no faith before. Russia will be resurrected, not with the failures of the past but spiritually powerful in Christ Jesus.

Now I will say something about myself on the pages of *Vernost*, which is dear to me. The Lord has given me spiritual joy, unworthy though I am. I lived in Russia as a professing Christian, as did millions of others, but I lacked a living consciousness of real Christianity, although, on the other hand, I had little interest in society. The folks in my home, where I was much loved, said that I was not of this world. That was true, for the world never attracted me. I did not care for balls or entertainments of any kind—all amusements bored me. I did some philanthropic work among the poor, but this was done automatically, not for the sake of Christ. I was not proud of my good works, for, in fact, there was nothing to be proud about. I went to church, as did all my friends, observed all the rituals, kissed the cross and the icons, arranged special church services, prayed to the saints and believed in their power—but Christ was not in the center of my life. The love of Christ did not enter my mind or heart. Of course, I had some conception of God, but He seemed very far off, and for this reason I preferred to address the saints, who I supposed cared about my soul's welfare.

I was married twice, and both times I was happy. Both my husbands loved me, but I must confess that I never had any deep love for them. I was just a good average wife, in sympathy with them, especially if they were suffering, but not noting their existence much more than I would the fingers on my hand.

My first husband was tubercular, and he died a year and a half after our marriage, leaving me with a wonderful four-month-old baby girl. She later showed much refinement and talent. In her early childhood, she became very ill. The physicians gave up her case as hopeless and refused to treat her any more. In my extremity, I prayed to God directly, for the first time in my life. I entreated him to save my baby, for my comfort, and my earnestness increased as I saw her in the agony of approaching death. God delivered my baby—I saw the miracle myself—and I was convinced of the existence of God and the power of prayer. *This very same daughter was shot by the Bolsheviks, before my eyes, when she was sixteen years old.*

The death of my first husband stimulated me to a zealous seeking for God. He had repented and confessed Christ and had gone into the presence of God as a true believer. About six weeks after his death,

I had a dream or vision, in which my late husband seemed to say to me, "Do not be afraid of death. I died and now I live, and you will die and will live. There is no death." At that time I was twenty-two years old.

From that time, I became very much interested in spiritual things. I had a fear of death. I read many books and asked advice of the priests, but some of them said to me, "You are very nervous now. Take a rest and then we will have a talk." The church Slavonic books, with their very learned style, could not satisfy me. They did not tell me anything definite about the salvation of my soul and the way of life. Perhaps I just did not understand them. I concluded that the sacred books of the church were not for the people of the rank and file, but only for the clergy. It never entered my mind that I might begin an independent reading of the Holy Scriptures.

My perplexity led me into the sin of spiritualism, through which I sought to get answers to the questions which tormented me. Then I became interested in theosophy. Sorcery attracted me. I was exhausted and my health became impaired. Thus I wandered through life for thirty-five years. (This time corresponds, approximately, with the wanderings of the ancient Israelites in the wilderness.)

In addition to my many inner spiritual struggles, I had a very hard earthly experience. *My second husband, General Rennenkampf, was shot by the Bolsheviks for refusing to serve in the Red army.*

In the spring of 1934, God brought me to Paris. I visited an evangelical service, where the gospel was preached, and here my life was changed. *My eyes glanced at the texts on the wall*, and I read the words: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The veil fell from my eyes. Suddenly the love of the Lord became clear to me, I believed God's Word, and I accepted Christ in my heart as my Saviour, who had died for my sin. In repentance, I accepted redemption through the Blood of the Son of God, shed for the salvation of the world and for me, a poor sinner. Not only did I accept the gracious gift of eternal life, but I understood the long-suffering of God. My heart was broken, and I wept.

John 6: 44 became to me a source of joy: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Even I, with my many sins, had been brought to the truth by my Heavenly Father and had been forgiven. I possessed the rest and peace of Christ, by power from above. My soul was regenerated, by God's grace. It became clear to me that nothing on earth amounted to anything in comparison with heavenly treasures. In my former life I had occupied a very high position in society, I had shared some of my husband's fame, I had been wealthy, but my soul was utterly wretched. I was without real Christain faith and was famishing for God's Word. I did not know anything about fellowship with the Heavenly Father. My body enjoyed luxury, but my soul was suffering.

After my conversion, the joy which filled my heart was beyond my understanding. Sometimes I feared that it might be only temporary, but the voice of the Holy Ghost was very clear and strengthened me in the depths of God's love. Humbly I dare to say that the gracious Lord gave to my soul the sure witness of the Holy Spirit that the merciful God had given me new life. Things of the world no longer concern me. I have no care with regard to earthly comforts, food, lodging, or clothes. I suffer no regrets about the loss of my treasure during the Revolution. The Lord has turned my meditations heavenward, where all redeemed sinners will receive their reward from the King of kings.

Formerly, I loved some people and did not care for others, but now I have love for all people, not even hating my enemies. *I do not feel any irritation toward the Bolsheviks, who took two dear lives from me.* I submit myself to God. I am sure that God permits everything that happens in our lives. I thirst that my adversaries may learn God's will and that they may fear the holy law of God. When I am insulted by wicked people, I do not feel it. I have only pity for those who do not rule their lives according to the Word of God.

I do not look for any improvement in my earthly life. On the contrary, I foresee that worse things will come, but the peace of the Lord does not leave me. If God is with me, why then should I be afraid? I cast all my cares upon the Lord. When God blessed me with repentance, the whole of my poor life passed before me and some recollections

(*Continued on page 24*)

# THE AUTOBIOGRAPHY OF JACOB DILAKOFF, INDEPENDENT MISSIONARY IN RUSSIA

*(Continued)*

A YEAR later, I was arrested in Oman, a city south of Kiev. At this time I had a horse and wagon of my own. I stayed in the house of a widow, who had a daughter about eighteen years of age. This girl was preparing herself to go to a convent to be a nun and spend her whole life trying to find salvation. I told her of the salvation which is free through the Blood of Christ and gave her a Testament. When she had tasted of the good spiritual milk of the Word of God, other books lost their attraction for her. She had been reading a book about the life of nuns, which had been given her by the chief priest of the city. Later, when he asked her why she had given up reading that book, she replied, "I am now reading the New Testament, which shows the way of salvation much better." The priest asked her where she had obtained the Testament from which she had learned so much. In her simplicity she told him all the truth and that I had talked with her. I had not explained to her and she did not know that I had no permit to teach religion.

The priest at once notified the police, who came and took me and my goods to the police station. There were a great many copies of the Bible in the box, not only in the Russian language but also in Polish, German, and other languages. I felt that two in particular might make trouble for me. One was a volume of the first eight books of the Old Testament, printed in London. There was a prohibition against selling this. Fortunately for me, the man took this for himself. The other was a deeply spiritual book, which a long time before I had received from a brother who was school inspector in Shirvan. The book was written in Russian in very small letters. I feared, if he knew that I had friends among such men, it would be bad for me. For a long time the chief read this book, while I stood waiting. Suddenly he threw it to the floor in anger and, using a common expression, said: "Satan only knows what this is. Give it to him (meaning, to me)." I said in my heart, "Thank the Lord! Now half my fear is gone. Satan, like you, knows nothing that is written there, but I know." I took the book, put it into my pocket, and then went outside and quickly tore it up and threw it away. I had learned the lesson that in the future I must be more careful about such things.

They sent my books and passport to Kiev and gave me a letter of testimony that they had taken my passport. It took six months to settle the matter. Twice I petitioned the authorities at Kiev, and twice I went there myself on this business. Then they returned the books and passport and gave me a permit to sell the Scriptures freely. This permit was a great help to me for many years. They fined me only two roubles. In these two experiences of arrest, I learned, practically, what I had known by faith, that "all things work together for good to them that love God" (Rom. 8: 28).

While in Kiev, I twice had the opportunity of visiting the caves of the monasteries of Kiev, which are places of pilgrimage for all Russians, as Mecca is for Mohammedans, Jerusalem for nominal Christians, and Rome for Catholics. Kiev is much more so for the Russians because there, in those deep caves under the lower parts of the earth, are the embalmed corpses of the Russian saints. People come from all parts of broad Russia, from near and far and from Siberia. They come to worship the corpses, which they call "Holy Muschi." They come to be healed of illness and to be saved from the punishment of sin. Many religious persons approach with great reverence and awe, worshiping and kissing the costly outer coverings which are spread over those bodies.

The body itself is not seen. The Russians say that these are incorruptible bodies, like the body of our Lord, which did not see corruption, the only difference being, first, that the body of Christ from His holy nature was without sin, while these bodies have been made holy by the Spirit of God; second, that the body of Christ arose after three days, while these will remain without corruption until the coming of Christ, when they, too, will rise.

Thousands and thousands of Russians, from

places near and far, walk with blistered feet, weary and worn and downcast in soul, that they may see and kiss the holy places and relics in Kiev. They bring with them offerings of various kinds, in order that they may obtain salvation for their sinful souls. Some come a long distance, through heat of summer or cold of winter. Old women, of tender conscience, with great weariness and difficulty drag their steps along. Sometimes there meet them on the road, in sleighs or wagons, compassionate people, who say to them, "Babushka (Auntie dear), come and ride in our wagon and rest a while," but you can hear a quiet voice, like that of some angel in heaven, replying, "God save you, father, but I will go on foot." She does not want to ride in a wagon, lest she lessen her chances of salvation.

Let me mention another thing regarding these poor pilgrims, simple-minded Russians traveling to Kiev, and then I will finish this short, true story about them. They make this pilgrimage, not only for the salvation of their own souls and the relief of their diseases, but for the salvation or restoration to health of their dear ones, and also for their dead, even though they have been dead for a long time. Many monks stand in different places in the churches of Kiev, with a book like a large register in their hands. With great persistence, they invite the pilgrims to enroll the names of their dead and of the living, that the monks and priests in that particular holy place may pray for their salvation or for their bodily healing. There are some who enroll their friends with reference to eternity, others for a year or several years. Of course, they give money. Those who are to be remembered forever require a large sum. Some give five copeks, while some give fifty or a thousand roubles. Some, who are wealthy, with liberal hand present their sacrifices and offerings, perhaps as much as a million roubles. The whole wealth of Kiev, like that of papal monasteries, is from the gifts of pilgirms. All this is for the spread of darkness and error and the destruction of souls, being outside of the true way of salvation through the precious Blood of the Lamb of God.

In the year 1865, the priests perceived that in many places the Stundists were rapidly increasing, and they were filled with hatred and envy. It is a wonder that I never fell into their hands. They would certainly have condemned me to exile or to long years in prison. How often I have been most marvelously delivered out of their net! At one time a written order was given by a governor that I should be arrested anywhere that I might be. At a certain farm a German brother sent a wagon, saying "Get away at once." At the very moment that I left, the farm was surrounded by men searching for me. At another time, I was eating dinner just after the morning service and hurrying to get to another village for the afternoon meeting. A few minutes after I had left, the police came to that house, but I was not there. They made ready post-horses and drove after me, but took a different road and so did not overtake me, while I, wholly unaware of their purpose, reached the village in safety.

In 1866, in Bindiar, not far from Odessa, I met two Molokans from villages on the river Malochna, in the vicinity of the Crimea. They gave their addresses and invited me to visit them, telling me of three villages there which were entirely of their sect. Visiting villages where the priests knew me was difficult, so my interest was drawn toward these villages and I was anxious to work among the Molokans, where I was sure of enjoying greater liberty. Two or three months later I went there and cannot tell with what courtesy and pleasure they received me. I stayed in those three villages two weeks, and almost every day and night was invited into many homes for prayer and spiritual talks. One thing that was interesting to me was that everywhere there fell upon my ears, like a pleasant song, the sound of oral prayer, not prepared and learned from books. They gave me addresses of other Molokan villages in Russia and I then knew that the Lord was calling me to show the light of the truth in Christ to this people, who have escaped from the mire of error, but have sunk again, although in not so foul a place.

The beginning of the religion of the Molokan sect, as I understand, was about the year 1750 or 1760. It came into notice in the days of the Emperor, Alexander the First. Their leader at that time was Simon Matwaywitch Oulain. In the province of Tambov, he went about sewing clothes in private houses and teaching that the worship of pictures was worshiping idols; that the ceremonies of the Orthodox Church were taken from heathenism, Judaism, and similar beliefs, all opposed to true Christianity. Those who accepted these doctrines,

in the villages of Tambov, as a rule had little meat to eat, and for this reason, on fast days in the Russian Church, they used milk, which in the Russian language is called "moloko." For this reason they came to be called Molokans, or "milk eaters," and they accepted this name for themselves, saying, "We eat the pure spiritual milk, which is the Word of God, meaning the Holy Scriptures." To the present day, as a rule, the Molokans are devoted Bible readers.

In the early days of the Molokans, there went out from them another sect, called Dukhobors or Dukhobortsi, who do not accept the study of the Bible. These have been exiled to the Caucasus near Tiflis, where the imperial government is establishing schools among them.

There came out another sect from the Molokans, the Soubbotniki, or Sabbatarians, who deny the Lord Jesus Christ and practice Jewish circumcision. The Molokans are believers in Christ.

In later years, other sects have separated themselves from them. I wish to write about four of them, who believe in the Trinity, in spiritual life, and in eternal destruction after death.

*The First and Largest Division*

These believe that good works are in part the means of salvation of sinners, as is also, in part, the Blood of Christ. They say that extemporaneous prayer is an addition to the teaching of Holy Scripture, quoting Rev. 22: 18, and they believe that eating pork and smoking tobacco are great sins. In their worship, men and women unite in singing from the book of Psalms, or from other portions of Scripture. They sometimes sing a whole chapter, occupying a whole hour. After singing, they read and comment on the Scriptures. Every elder is free to give his interpretation of a passage as he pleases, and sometimes there is a noisy dispute.

After two hours of singing, reading, and comment, they rise to their feet and gather their chairs or benches to one side, or, if the house is small, take them outside. Then they sing a Psalm, usually a short one, and a priest or elder leads them in prayer, reading in a loud and distinct voice in the ancient Russian language. The congregation repeat with him in a low voice the prayer, which many of them know as well as the one who prays. These prayers are learned by heart from the Scriptures, more particularly from the Old Testament and the Apocryphal books, which they accept as part of the Word of God. After this prayer, they kneel and read another while on their knees. Then they rise and read another standing, and again they kneel. Some congregations kneel nine times, reading ten times. In other places they do it seven and eight times. If the leader makes a mistake, the others correct him. In some places, in recent years, they have lessened the kneeling times to three. When they have finished the service of prayer, they kiss one another three times, taking their authority for this from I Thess. 5: 26. Their three-fold worship represents the Trinity.

*The Second Division*

These dance and sing in unknown tongues, of which neither those who speak nor those who hear understand a thing that is said. They think that doing this is a miraculous operation of the Holy Spirit. They have prophets who prophesy and discern the thoughts and actions of men, as if taught by the Spirit, altogether deceiving themselves and others. It has often happened that a man, professing to be taught by the Spirit, has divorced his wife and married another and the wife has married another man. They sometimes beat one another in the prayer service. They prepare feasts of many kinds of food, then hold a prayer service exactly like that of Sunday, with singing, reading, and explanation of difficult passages of Scripture. When the priest reads the prayers, all the members of the family kneel and bow their heads to the floor, towards the one who prays, until he finishes. Then they prepare the tables and serve all present. This feasting they call a sacrifice for the atonement of sins. They do not accept Baptism and the Lord's Supper.

*The Third Division*

These believe in the baptism of children. About sixty or seventy years ago, some of the Molokan elders, while reading the Gospels and Acts, came to believe that baptism by water was necessary, especially taking for authority the words in John 3: 5: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." So also in reference to the Lord's Supper: "Except ye eat the flesh of the Son of Man and

drink His blood, ye have no life in you" (John 6: 53-54).

They began discussing these two ordinances in their houses and congregations and there arose a warm dispute among them. Those who accepted the new doctrines, separated from the rest, to be free to practice these rites.

When they have prepared a large vessel of water for the immersion of a child, the priest reads the prayer in the name of the Father, Son, and Holy Spirit, recites the Lord's Prayer, and says, "O, Holy God, holy and all powerful, holy and immortal, have mercy upon us. O Lord, come by thy invisible Spirit to this water (pointing to it with his hand) and sanctify and give to it the grace and blessing of the Jordan. Make this water an incorruptible fountain of holy graces for the atonement of sins and the destruction of evil spirits, that there may not be concealed in it the black spirit and that there may not descend the wicked spirit upon the subject of baptism, for Thou, O Lord, didst bless the fountains of the Jordan and crush the heads of the serpents which made their nests there."

After these prayers, the priest takes the child from the arms of those presenting it and with one hand holds the mouth and nose of the child, that the water may not enter in. Then he dips it into the water three times, saying, "In the name of the Father, the Son, and the Holy Spirit. Amen."

He hands it back to the person presenting it, saying, "It is washed and sanctified in the name of the Lord our God and His Spirit." Thus they believe that the child is baptized in the water and the Spirit, having prayed that the Spirit would descend into the water. The mother of the child should not be present during the administration of the ordinance.

In regard to the Lord's Supper, their belief was that the bread and wine, after such prayers as those I have mentioned in connection with the water of baptism, were changed into the body and blood of Christ, and they accepted them as an atonement for their sins.

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"The glory of life is brightest,
When the glory of self is dim;
And they have most compelled me
Who most have pointed to Him."

## A JEW PREACHING TO JEWS

By J. I. Schnapp

(Roumania)

SINCE my last report, I have had the joy and pleasure of giving a strong testimony for my Lord and Saviour—on the streets, by house to house visitation, at many well attended meetings, and by Scripture distribution.

Just before the celebration of the Jewish Passover, we had a large meeting and I explained to the Jews the meaning of the real Passover Lamb. I spoke to them on this order: "Blessed be the Lord, the God of Israel, who has visited His people and redeemed them through His Son, our Lord Jesus Christ. Beloved brethren, do you remember the sprinkling of the blood, by which your forefathers were saved from an early death? This is the meaning of it: The Blood of Jesus Christ saves us from eternal death through sin. The offerings of the law of Moses could never deliver you from death. Those who are under rabbinical teaching must soon see and acknowledge that their false teaching will not hold. My brethren, please read Psalm 50: 3-5. You cannot help seeing that you must seek to enter into that covenant, which was fulfilled at Calvary, through the Blood of the spotless, pure, holy Messiah, the Son of God." With these explanations, I called on all the Jews to rise while we had the closing prayer, and this they did, without any argument.

Then, on Easter Day, we held a prayer meeting, and a number of Jews and Gentiles gathered for prayer. May our Lord touch the hearts of these people, that they may soon believe on the Son of God! Please pray for this work, brethren and sisters, and also remember me in prayer.

I also visited the city of Radanti and preached the gospel there to many Jews and nominal Christians, distributing literature and giving New Testaments to many interested Jews.

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When God does the directing, our life is useful and full of promise, whatever it is doing; and discipline has its perfecting work.—*Selected.*

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Attachment to Christ is the only secret of detachment from the world.—*A. J. Gordon.*

# "Whom Shall I Send?"

By Edwin E. Jacques (Albania)

TWO thousand, seven hundred years ago, a challenging question from heaven fell upon the ears of a young man—"Whom shall I send?" It was the expression of the heart of God, yearning with infinite love over a wandering people. To them must be sent one with the message of divine grace and forgiveness. But—"Whom shall I send?" Legions of ministering angels filled His throne-room—yet these He ignored. From the children of men must come this missionary. "Whom shall I send?" What a spontaneous reply it called forth from the purified prophet: "Here am I; send me." Isaiah heard not a command, but a request. He answered, not of compulsion but of freedom. All thought of self-control he resigned. As a yielded instrument, he placed himself in the hands of God. "Here am I; send me."

As long as world evangelism—the divine commission of the Christian church—continues unfulfilled; as long as vast continents still lie shrouded in pagan gloom; as long as countless numbers of those for whom Christ died remain ignorant of His life-giving sacrifice—just so long will ring in the hearts of redeemed men and women this divine call to Christian missionary work. The hope that the heathen can be saved in any other way than by means of the gospel is unwarranted, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We sing, "Waft, waft ye winds, His story," but the expectation that God is to preach to them by the whistling wind, the voice of angels, the Holy Spirit, or in any other way than by human lips and Christian labors, is delusive. "For how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14, 15). The question still challenges Christian consecration: "Whom shall I send?"

Too many earnest Christians wait for a burning bush. God does not always grant it. But to the forgiven and cleansed conscience, He often reveals simply the *need* of a messenger. The awful vision arises of a wayward world, without God and without hope; of men tossed about as chips upon the midnight seas of despair and death. Shepherdless, they are torn and harried by ravenous wolves. Enslaved they are in the fetters of sin, helpless captives of ignorance and vicious superstition. To the Indian hovel and the African kraal must be sent messengers to "preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). But—"Whom shall I send?"

To Isaiah no direct summons is addressed; on him no compulsion is laid. But the Lord needed a missionary, and Isaiah volunteered. This should be the normal response of every true Christian. Because of the mercies of God, I present my body to Him a living sacrifice. I am not my own, for I am bought with a price. Now I belong to Him. Therefore, I no longer have my plans. I have only His will—nothing more, nothing less, nothing else. The Master calls: "Whom shall I send?" The true servant will ever reply: "Here am I; send me." Of course, God would not have all Christians go to the field, but God would have all Christians *willing to go*. The most needy, yet the most neglected areas of His world vineyard, cry out for laborers. To this supreme task should every Christian offer himself. He needs not a special call to go—he needs a special call to stay. The Lord, it is true will often send the surrendered volunteer back to his work in the home, the shop, the office, or the profession. Many of us, however, will receive the "Go, tell" of the prophet. To us will be disclosed the world's appalling need, together with God's amazing love and grace. May we then, like the prophet Brainerd, eagerly respond: "Here am I, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom."

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God holds us responsible not for what we *have*, but for what we *might have*. not for what we *are*, but for what we *might be*.

—*Mark Guy Pearse.*

# Prayer Requests

By Philip Manetz (Poland)

I HAVE been in Stolpce since February 1st, as you know, and the Lord is blessing His work here. There is great need of more Christian workers. Many villages and towns all around the Soviet border, as far as fifty miles away, are begging us to come to them with the gospel, but it is impossible to reach them all. All we can do is to pray for them and ask the Lord to send workers into His harvest field.

I am staying in the town most of the time, not going out from there very far, because I have to take lessons in Polish grammar every day. Please continue to pray that the Lord will help me to master the Polish language, which is indispensable in His work here. I witness or preach four times a week, here in Stolpce.

Only two years and a half left for the Bolsheviks program in Russia, as concerns the wiping out of the Christian religion. Let us continue watching in prayer, for we believe God will do great things by that time.

Please continue to pray with us unitedly for a mighty revival in the church of God in Poland and the world over. God will answer the prayer of faith.

Pray for God's blessing upon the gospel meetings, distribution of Gospels, tracts, books, etc. Continue to pray for the Lord's work in Stara Wies and the Sunday School there. Remember that our warfare is not with flesh and blood merely, but with the devil and wicked spirits, who are greatly hindering the Lord's work here (Eph. 6: 12). May the Spirit of God abide with you in great measure, for His glory.

I am sending you a little picture which I took during the Russian Easter holidays, when I took a trip of 100 miles by horse and wagon. We left Stolpce on Saturday afternoon, April 27th, which was the Russian Easter Eve. We arrived in the little town of Rubiezewich about 7.30 P. M. This little town is located right near to the Russian border and has two Roman Catholic churches and one Greek Orthodox. The evangelical mission hall is located just opposite the Greek Orthodox church. Our service continued until 1.00 A.M. The hall was packed with a mixed congregation—Jews, Roman Catholics, and many Greek Orthodox. By the help of the Spirit of God, I portrayed the sufferings, death, and resurrection of Christ. We were conscious of the presence and power of the Holy Spirit in the meeting. Bitter enemies of the gospel were also present, but they dared not open their mouths, for the Spirit of God was there. At the conclusion of the message, an invitation was given, and many bowed their hearts and knees in prayer, in spite of the scoffing crowd. Tracts and Gospels were distributed. The Lord alone knows the result. The Holy Spirit is always pleased to bless the Word when the precious Blood of Christ and His suffering, death, and resurrection are preached, and sinners are always saved. Please pray for this little town—RUBIEZEWICH—for it is a stronghold of the devil. But thanks be unto God, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10: 4).

The next day we went to the village Litva, about

Mr. Manetz and Polish Christian Family on a Gospel Tour

ten miles away, where we held a gospel meeting. Here, also, many people came to hear the Word of God, and the Lord blessed it and many responded and knelt in prayer. The Holy Spirit alone knows the hearts that trust Christ for their salvation.

We then went to the village Tonovo, where we held a gospel meeting with the same result. We stayed here over night and there were many questions asked: "Why do you not believe in icons? Why do you close your eyes when you pray? Why don't you baptize the little children? Why did you not preach the gospel before? Where did you get permission to preach, etc." By God's grace, all these questions were answered and the people were satisfied and heartily invited us to come again and preach to them the Word of God.

Next day we went to the village, New Rubiezewich, and stayed there over night, holding two gospel meetings. We were again conscious of the presence and power of the Holy Spirit in the meeting. Here, too, many responded to the invitation and bowed their hearts and knees in prayer. We dare not exaggerate the conversions, for the Lord alone "knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity" (II Tim. 2: 19).

*Please pray especially for the village of New Rubiezewich.* A very wicked priest lives right near here, in the town of Rubiezewich, just one mile away. Not long ago he came to a house and found a woman reading the Bible. In great wrath, he snatched the Book from the woman's hands, hit her in the face with it, and then threw it on the floor and trampled it under foot. The poor woman got scared and stopped reading the Bible and went back into sin.

In the next house, he found the people singing gospel hymns. With great hatred, he struck the table with his fist and blasphemed, saying, "I will set your village on fire." One woman got so frightened that she partially lost her mind. Satan took advantage of this, for the wicked priest told the people that God had punished her for going to the gospel meeting. The people here are very superstitious, as you know, and they are quick to believe the devil's lies. Many turned away from the truth, but some, to whom the Holy Spirit has spoken, know better. They trust in the Word and measure the priest by it: "Ye shall know them by their fruits."

The people of this village complained about this priest and his barbarous actions, but, instead of being reprimanded, he was promoted to be a traveling priest and continue his wicked works. So you see how we need the prayers of God's people. Please pray for this priest, that he might be saved, to the glory of God (Gal. 1: 23, 24). Pray for this woman, that her mind may be restored and that the works of the devil may be brought to nought, for we believe Satan had his hand in this. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (I John 3: 8). Please pray that God may bless the good gospel seeds that, by His grace, we were able to sow. May the blessed Holy Spirit do a definite work of grace in the hearts of many, to the glory of God!

Recently I was in a shoemaker's shop, and while I was waiting for my shoe I gave him the Gospel of John in the Polish language. In a short time he opened up his heart and told me the story of his life and the terrible sin in which he was living. He has a wife and children, but he is not living with them because of sin. Of course, I had the privilege of pointing him to the "Lamb of God, which taketh away the sin of the world" (John 1: 29). Please pray for this shoemaker in Stolpce, that he might be reunited with his wife and children and that God might be glorified in his life (John 14: 13, 14).

Just a few days ago the Marshall Joseph Pilsudski died, the great statesman of Poland. He was friendly to the Christians and under his rule we enjoyed liberty in preaching the gospel. Please pray for the new man who has taken his place, General Edward Rydz-Smigly, that God may give him wisdom to rule wisely in the fear of God and that the gospel may be preached without hindrance.

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THE GREAT ALTERNATIVE

The alternative is put before us—which shall it be? Sin and myself, or Christ and His self. Christ has opened for us a heavenly life sphere, out of which sin has been put away—the sanctuary of God's presence. Which shall it be—self-pleasing or self-sacrifice—a life in self or a life in Christ? He gave Himself a sacrifice for sin; He gives Himself, the Putter away, the Conqueror of sin.

He is, Himself, all we can desire or need. Blessed the soul that rests in nothing less than Himself.

—*Dr. Andrew Murray.*

WE ARE asking for special prayer for the publishing work of Mr. Alexander Dobrinin. "Vernost" (Faithfulness) is published by Mr. Dobrinin and is a strong spiritual paper. It is not possible to issue the paper regularly, owing to lack of funds. The paper is sorely needed in these days of atheism and communism, with their blighting effects. The gospel and fruitful Christian experience are the only antidote. The magazine goes into some thirty countries where Russian refugees are found. Strengthen the hands of this faithful brother in prayer that God may move the hearts of His children to give to this needed ministry. Mr. Dobrinin is seeking to evangelize his people in this land. The above picture shows our brother with a mission group of Russian factory workers in Passaic, New Jersey. How blessed to give these the bread of life rather than the stone of atheism and communism with their evil results and dark despair.

# Christ and Medicine

By Dr. James Ewke (Czechoslovakia)

Dr. James Ewke

This past winter has found me busy in two kinds of work: first, dealing with unsaved acquaintances and giving personal testimony to them; and second, writing and preparing new booklets for printing, concerning which I shall say something a little farther on in this report.

It is a well known fact among emigrants that between the Russians and Ukrainians there is a ceaseless social struggle. The majority of Russians cannot and will not speak Ukrainian, and neither will the Ukrainians speak Russian. Thus, it is not easy for me to come in touch with the Ukrainians, as they are very suspicious of those who are not their own nationality. However, among the Ukrainians there are many souls who are near to the kingdom of God. I praise the Lord for the opportunity of having close friendship with my Ukrainian acquaintances. I do not speak Ukrainian perfectly, but the main thing is that I always avoid getting into arguments with them on political and national themes. I am endeavoring only to win their souls for Christ, who alone is able to give them peace in their individual lives and their social life as well.

There is a Ukrainian family living in my neighborhood in Cernosice. During this past winter we have had a terrible epidemic of influenza, so that in Prague and its surroundings, including Cernosice, many offices and schools had to be closed. A child in the above-mentioned family became ill and I was called upon to help it. I did my best, but in a few days the other two children had become infected. The parents were in despair, having neither proper food nor money to buy the remedies needed. The father is a gardener and, as a rule, has no work in the winter. Before the children had gotten well, both parents also became ill. You can imagine the awful situation of this poor Ukrainian family. Their home looked like a hospital, but with no nurses, no remedies, and no food. Regarding me as their good friend, they asked me to visit them as often as possible, which I did almost daily.

As a doctor, I have been given a great many samples of medicines, which I have gathered together in my room until it looks like a little domestic apothecary's shop. By means of these, I was able to help my Ukrainian friends. They were greatly impressed and were very grateful. I felt sure that the ground for sowing God's seed was now ready. When they had all become better I began little by little to testify to them about the love of God as shown in Jesus Christ. One Sunday afternoon, when I visited the family as usual, I found a little meeting prepared for me. There were several guests, also Ukrainians, and with joy I took advantage of this opportunity of preaching the gospel. They listened very attentively as I told them about the Lord Jesus, who wants to be the physician not only of their bodies but also of their souls.

A peculiar phase of my work is that among beggars. In all villages and small towns, they wander in great numbers from house to house, asking for a trifle. Every day some of them come to my door. I give them many tracts, with which Mr. Charles Lukesh has kindly supplied me. We sometimes have very interesting conversations. One of these beggars with whom I have become acquainted has "dedicated" himself to the distribution of tracts among people whom he knows. Once he called on his own Catholic priest, offering him a very helpful tract. The priest took it and read it and, when the beggar called again, asked him for another tract. And so that beggar, every time he comes to see me, asks me for some tracts for his Catholic pastor. Would to God that that priest might learn through the tracts the true way of salvation!

I have also been busy, as I have mentioned above, in getting ready three new booklets. Because of my

wide experience and work among young people, both as a student in Russia and also here in this country, I have been led to write a booklet entitled, "The Sex Problem in the Light of the Gospel and Medicine," which I feel is very timely and vital. Many of my young acquaintances ply me with questions, as a Christian physician, asking me to solve their intimate problems. By the help of the Lord, I have endeavored to answer their questions in this booklet. May His Name be praised and glorified by this work also!

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## A QUESTION

By Jean Rhode

MANY, O Lord my God, are Thy wonderful works which Thou hast done . . . if I would declare and speak of them, they are more than can be numbered" (Psa. 40: 5).

His works surely are wonderful, numerous, and eternal. May we stop, and begin letting Him do His wonderful works in and through us! It is truly blessed when one is brought to the place where it is impossible to do anything, but must trust the Lord implicitly, and then watch Him do the work. Praise God for enabling His children to walk so closely with Him that this is possible!

He is greatly to be praised for so wonderfully opening the way for eighteen meetings in four different places in Florida. When He began, things happened. Interest was awakened, hearts were touched and stirred to pray and give, and two prayer circles for the Jews were begun. How we praise Him for the new friends He has given us in beautiful St. Petersburg, Tampa, Miami, and Orlando, Florida!

Then we do praise and thank Him for making it possible for us to get an early start with our "Fresh Air" work in Poland. So many of the Jewish women and children are eager to come to us. How we do praise Him for thus enlarging our borders! Now please pray and trust the Lord for the necessary equipment and the right workers to meet the requirements of bringing larger groups to Radosc. The adversary will not permit it without a challenge to our going forward. May it be possible for Miss Christoffersen to have at least three hundred of these precious souls come for a two-weeks' stay, solely to be under the blessed influence of the everlasting Word of God!

Within a short walking distance of our house in Radosc, there are several well-equipped houses with all modern improvements, which are managed by godless Jews. Around four hundred weak, sickly, and undernourished Jewish children are brought there at one time. During their stay of three months or so at this so-called sanatorium, the children are taught daily that there is no God, thus turning out some sixteen hundred of them annually, ripe for communism. Shall we sleep while the enemy of our souls works overtime?

There are tiled bathrooms, showers, and flushes in these houses, while we must carry our water in buckets from a well a block's distance, to bathe our children in basins on our bare floors.

May the Lord awaken us to our wonderful opportunities and privileges! The Polish Jew is looking for a way out of his awful difficulties and semi-starved condition. Shall they be given Christ and the Christian way out, or shall it be anti-Christ and communism? Beloved friends, consider this and do what the Lord moves you to do!

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## IN ALBANIA

By Mrs. P. B. Kennedy

WE have enjoyed our trip to Tirana and Elbasan very much—it was business and vacation combined. In Elbasan we had sweet fellowship with Mr. and Mrs. Jacques and talked things over quite thoroughly. It is a disappointment not to have them back in Kortcha, but we know it is best, as it is, for them to study this part of the country. We once spent a winter in Elbasan and have a number of acquaintances there, some of whom we called upon.

One day we went out to the old monastery of St. John Vlademir, which dates back to the time when Ochrida (near Kortcha, on Ochrida Lake) was the capital of a Bulgarian kingdom. The old priest was very kind and we had the opportunity of witnessing to the Truth. The woman who cooked our dinner was a Hadji, which means that she has been to the Holy City of Jerusalem. She came from there to live in the monastery the rest of her days, on her return from a month's stay in Jerusalem, less than a year ago. We had a word with her, too. She is from Elbasan.

# Developing An Indigenous Church

By Mrs. Pauline Dimkova Nikoff (Bulgaria)

Mrs. P. D. Nikoff

No one can read the New Testament without seeing that the evangelization of the world was the supreme thought of Christ. He came into the world to save it. He sought for not only the rich and influential, but for men as men, irrespective of their wealth or position. When He saw the famishing multitude, He "had compassion on them, because they were as sheep not having a shepherd." He could not bear to see men perish—the thought of it caused Him keenest agony. He Himself was a missionary and His entire ministry was a missionary ministry. He made clear that the scope of His purpose was world-wide—"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice." With a vision of world conquest, He exclaimed, "I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

And still the world's evangelization is His supreme thought. Christianity is a missionary religion After the death on the Cross, which crowned His life, He gave His parting command to His followers that they should evangelize the world. The church is slowly beginning to recognize, with new insight, that missionary work presents a call and offers an opportunity of unequaled scope and significance. This magnificent charge has always been headed by a faithful few.

Bulgaria has not been forgotten by those who have been seeking to uplift the world spiritually. They came and brought the gospel, organized many evangelical churches, and opened schools, which have exerted the very best Christian influence over the entire nation. This brought an awakening in the religious and social life of the people. The missionaries have been real soldiers of Christ. They have worked and lived, and many have died, in order that there might be spiritual rebirth. They have been sincerely devoted to the kingdom of God, and their lives and splendid Christian deeds are the best inheritance which they have left to the Bulgarians. Their holy memory will live forever in the hearts of the followers of Jesus Christ.

Fifty years have passed since these noble sons and daughters came to us, and the time has come when we see them one by one returning to their own beloved country, leaving the responsibility of the work in Bulgaria in the hands of the people among whom and for whom they have labored so faithfully these many years. The American Board will continue part of the work until 1936, when they will withdraw their support. The small Protestant churches in Bulgaria will have to take full charge of the work, but these churches are in a terrible financial condition. There are ministers and Bible workers, even now, who have no funds for their support, and on the other hand, there are churches who must continue without workers, though they are pleading for them. One wonders how these churches survive, being thus left to themselves. In such places the work is carried on by uneducated but devoted members of the church. Then, too, there is a strong national feeling against all sects in the country, Protestantism included, and this prevents the natural development of the work. Thus, we see the churches are in a trying situation. Their help is in the Son of God, who is mightier than all the evil in the world.

Having these difficulties in mind, the Bulgarian Protestant women could not remain inactive. They organized into small missionary societies, which have been allied into the Union of Women Missionary Movement in Bulgaria. They are doing all they can to carry on the work of the American Board and, if possible, develop the Union to become the first Women's Missionary Board in Bulgaria. I have the pleasure of being the president of the Union.

Last November, the Union of Women Missionary Movement had their first convention in one of

the beautiful, historic towns in the country. There the societies were represented by their regular delegates. The convention opened with a prayer meeting. After that, I read my annual report for the entire work of the Movement. In one year we have organized nine new societies, which gave most encouraging reports of the blessed work done in these few months. Our income, which was only 1,500 leves during the past years, was increased to 12,000 leves. All the societies have done splendid work in their communities. In view of the great work we have to do, the convention voted a "five-year-plan," which means that during the next five years the aim of the Union is to develop the Movement and to enlarge the fund to 100,000 leves ($1,220) for supporting churches, pastors, missionaries, and Bible workers, etc., in Bulgaria, among Pomaks, Jews, etc. Hoping and praying that the Lord might help us to gather this money in these years, the delegates promised to work hard for this holy purpose, and the committee of the Union promised to do all they could to get foreign people, who love the Lord's kingdom, interested in the work.

In the afternoon we heard an inspiring lecture by Miss P. Seelonova, daughter of a notable pastor who died a few years ago. This lecture moved all hearts and brought the audience nearer to Christ and His mission. The spirit of the convention was enthusiastic. Next day was the opening of the annual church conference, in which I delivered a lecture, "The Place of the Women in the Church." All the conference stood up, thus expressing their gratitude for it.

Just now I am busy with the problem of arranging a Summer Missionary School in Chamkoria, a pine forest, where many people have their summer homes. We want to invite women who are members of our missionary societies to come and spend two or three restful weeks there. A course will be given which will include the leading principles of missionary work and how to do this work. We need the prayers of all our American friends, and we make an appeal to you for both spiritual and material help in order that together we may carry on and develop the missionary enterprise in Bulgaria. It is not easy for me to be the head of this blessed movement, when there are so many difficulties and so much prejudice to be overcome.

The world needs an awakening similar to that in Europe in the days of the great religious reformers. It can be done by the power of the Cross of Christ and His saving gospel put into the hands and hearts of the people. May God fill us with Christlike zeal and love for His work!

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## FRUITS OF ROMANISM IN CZECHOSLOVAKIA——

By Charles Lukesh

I HAD a discussion with a gentleman who is very keen in business matters, but in his ideas about God he is just a regular Roman Catholic. After an hour's talk, he still insisted on the following, which I wrote down and asked him to sign as his statement. He would not sign it, however, fearing that he might get into trouble of some kind. This is what he said:

"I believe that the Saviour is God, but He did not begin to exist until He was born of the virgin 1900 years ago. The old God created the world, and I suppose He still exists. The new God, whom the Christians worship, will exist forever, or at least as long as the priests will preach about Him. The whole world believes on Him and He is everywhere to be seen (meaning, on the crucifix). The Trinity, I believe, consists of God the Father, the Son, and the mother of God. The Holy Spirit entered into the mother of God."

Though I tried to show him the inconsistency and contradiction in these statements, he would listen to no reason and went away determined to ask the priest how long the Saviour really has existed. He pretends at least not to see anything wrong in the thought that a new God came into existence 1900 years ago. Such pure heathenism is the result of the Roman Catholic teaching.

Sister K—— was almost dumbfounded as she listened to such depravity. Though she was expecting darkness, she did not think it would be as great as that. Sister Hollas, though she had been born a Roman Catholic and lived forty-five years in that faith, said she might have expected that from some ignorant old woman but not from a smart business man. We were just putting it to the test to see what is in the Romish religion.

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No soul is ever filled with the Spirit until it is associated vitally with Christ.

—*J. Denham Smith.*

# A Report of Blessing

*Mr. and Mrs. Fred Stettler and their three little girls are having a short furlough in Germany and Switzerland, where they are visiting their parents. Mr. Stettler, in telling of his safe arrival in Switzerland, writes as follows: "God planned it so that I traveled with three wonderful Christian ministers most of the way, although I had not known them before except that I send them the magazine regularly. This meeting gave me an invitation in Switzerland before I actually stepped across the border. I have been invited to a conference, not far away, where I shall find much blessing for my own soul. The speaker is Austin Sparks, from England, who may be known to you. I feel that the time here will be richly blessed and to the furtherance of the work in Poland." Mrs. Stettler planned to reach Switzerland a few weeks later.*

*We received a most interesting report from Mr. Stettler some time ago, which lack of space prevented our printing at the time. We would like to pass it on to our readers now, even though it has a winter setting.*

Beloved in the Lord:

Again it is our privilege to record God's sovereign grace and daily care, in little things as well as great. As we look back over the ground covered in these winter months, we feel that it was a very busy season, with an untold measure of work. Since last writing, I have visited twenty villages and towns and held about eighty public gatherings, with three extended series of evangelistic services. At the same time I covered more than a thousand miles—by rail, foot, sleigh, and other conveyances.

In a certain meeting which had been planned for the purpose of evangelism, the people were neither ready to come to the meeting nor did the believers show much interest in praying, either for themselves or for others. After two or three days, the room would not hold all the people. Every evening we would remain for prayer, and while the believers were praying and repenting, some from the outside would slip in and seek the Lord. Some time after I had left, I heard that twelve souls had not only been saved but had remained true to the Lord. One of these was a man who had had a high position in a bank. Now that he was all "down and out," he was ready to be saved. His wife came, too, the last evening and was gripped by the power of God. She went home, and as the brethren visited the home she wept, saying how much she would like to be saved but she thought it was too late, as it was the last evening of the meeting and she had failed to heed the invitation. She is now saved, too. Her husband had written some time before to various preachers, asking how a man could be saved. The answers were so unsatisfactory that he could neither grasp their import nor find the Saviour, but now both he and his wife have found the Lord Jesus Christ.

For some years I have wanted to visit the many scattered meetings in Galicia and Wolhynia. I had not been in Galicia for two years, nor in Wolhynia for five years. Being on the train all night, I was reading an English magazine. This attracted the attention of a Polish man, who spoke to me in broken English. He had been in Canada for some years. I had a wonderful opportunity of presenting the gospel to him, and when he left he was happy to take with him some excellent Polish tracts and good Christian literature. He assured me that he would study them carefully. He had not the first idea of the Scriptures or of the plan of salvation.

When I preached in Wolhynia five years ago, a young man remained after an invitation had been given, confessed his sins, and was saved. Some two or three years later I met him in Galicia in his home village. He is now the most gifted young man in the whole meeting, and believers and unbelievers speak well of him. It is a wonderful encouragement to see fruit after years of toil.

At a certain place we had wonderful opportunities, in spite of the fact that the clergy and school teachers had closed a whole village to the gospel. We held meetings about a mile beyond, and the young people of the closed village came and heard and were open and ready for the message.

In another place, 50 or 60 men and women had come where for years they would not even come inside the doors because so much agitation of an evil sort had been spread. We had wonderful and very encouraging meetings. Many young souls were counselled and taught. However, there is great opposition and some who come to the meetings are beaten with sticks for doing so.

We had not for a long while found such an eager inquiring about the way to God. In a certain meeting three school teachers, who in this country are likewise the right hand of the clergy and teachers of religious subjects, came and it was possible to give them good, strong gospel messages. Private talks revealed appalling ignorance of the simplest truth about salvation. A seminary man was dealt with for hours.

The physical strain that such journeys involve is often seemingly impossible. Being in blizzards and snowdrifts, in an unknown country with no roads, at night, falling into snow-covered swamps and ditches with a heavy satchel, minus transportation and guide, is often as much as human strength can bear. But perhaps never is the looking up to God quite so sincere, so earnest, and so blessed as in such seemingly God-forsaken country. Exhausted, we would follow the sound of a dog's barking to find a human being's dwelling at night. And the Lord always saw us through. Because of sickness, there was a light still burning in a village and a man up and busy, who provided us a place to sleep on the bare floor. The next morning a man with horse and sleigh could be found who took me to my destination.

This is what I experienced, but who will tell the story of the men and women who came miles and miles through the blizzards and drifts to the meeting? The room was full and the meeting ended around midnight. You should have heard the singing! After the first message, about an hour long, was finished, some late-comers came into the meeting. You could not expect them to go home without hearing the Word of God when they had come through all the heavy snow, so one of the leading brethren poked me and told me I should now give a second message. They have an unlimited belief that God will give you a fitting message, without preparation, on a moment's notice, and usually they are not disappointed. The meeting lasted only four to five hours and they topped it off with a "question hour," which usually is the most interesting to them. There you find out what they really think and what ails them.

Daily I was obliged to journey on sleighs through ice and snow-covered country. At one series of evangelistic meetings we were obliged to reach the settlements on boats. Snow and ice had melted and whole villages were surrounded by a sea of water. Every evening folks would come. After several days, heavy frosts set in. Some of the people had dangerous ice fields to cross and often the men were obliged to carry the women on their backs. The second half of the week we made daily house to house visitations and dealt personally with individuals. We found a number of hearts ready and some were restored to the Lord.

In the fellowship of His Son,

FRED STETTLER (Poland).

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## IS IT YOUR OPPORTUNITY?

BY JOHN KOVALCHUK

(Carpathian Russia)

"FOR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

We are always thankful to our Lord for His great love to us and His salvation in Christ Jesus. He not only saved us when we believed on Him, but He also definitely called us to be His workers among our Russian brethren and sisters in Europe. It is so sweet to trust Jesus and to serve Him and to see how wonderfully He saves those who believe on Him. He hears our prayers when we ask Him for the salvation of our dear ones.

We wish to share with all our friends our joy concerning our only child, Anna, whom the Lord gave us while we were yet in Theological Seminary in America, preparing for the Lord's work. She is now fourteen years of age. When she was born, we dedicated her to God. Some time ago, she gave herself to God and was saved. We believe that the Lord will call her into His service and it has been our desire to prepare her for this work. We could not afford to do it, however, in these hard times. The change from one field of labor to another made it very difficult for her, for in each new country she had to study a new language. We prayed much

ANNA KOVALCHUK

about the matter and the Lord graciously answered. He gave us good Christian friends in Geneva, Switzerland, who took our daughter into their home, thus enabling her to attend school there. She studies French, German, and Russian, attends Sunday School and church services, and in the summer they have special Bible Courses and gospel meetings for the children.

We are constantly receiving good reports of her school work. She is getting along specially well in music and has a fine voice. She seems much interested in our missionary work here and would like to come and help us as soon as she has finished her preparation. Oh, how we would like to have her in the Lord's work! We beg you, dear friends, to pray with us that the Lord will make it possible for us to prepare her for His service. Her support in Geneva costs us $20.00 per month. We try to do all we can, but we work in such a needy field, where we ourselves need constant help in order to preach the gospel of love and salvation to these poor, ignorant people, so we bring this matter to our Lord, trusting fully in Him that His will may be done.

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Though I change my place, I shall not change my company, for I have walked with God while living.

—*Dr. Preston* (when dying).

## GOD'S CHOSEN PEOPLE

By CHARLES J. SERVICE

GOD'S chosen people! How grand, how wonderful is our privilege to follow in His footsteps regarding them! He has marvelous plans for them, as we will realize if we will just ponder over His deep thoughts for them, from the first utterance given to that blessed man of faith, Abraham: "And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

God also gave Abraham a great promise: "Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Has this promise yet become a fact? It would appear not and, therefore, it will yet be fulfilled. Shall we be among the wise ones, found laboring with our Lord to bring to fruition His will, design, and purpose? Surely we are a favored people to be alive at this significant time, when the clock seems on the verge of striking the hour. Let us not fail to receive our reward because we overlook God's clear declaration, open to all who will study His Word: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."

Oh, friends, let us get in line with the onward sweep of God's marching hosts, as He brings His great plan and purpose to a final and marvelous victory! How dare we fail Him at this crucial moment, by our unsympathetic attitude and cold-hearted indifference to that which is so dear to His heart? "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed

of Israel also shall cease from being a nation before me for ever."

Listen further to what God has to say about His chosen people, and weigh your life and actions accordingly: "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely." Are we journeying with God or are we traveling in another direction?

During the months that I have been attending to this matter of getting the New Testament into the hands of the Jews in Europe, in spite of being closely shut in, I have been wonderfully cared for and financially blessed. In fact, it has been a little like a fairy tale. Up to date of writing this, I have been enabled to raise sufficient for over 2,000 Testaments, but what are they among 10,000,000 precious Jewish souls, brethren of our Lord? My address is as follows: Charles J. Service, 1036 Almond Court, Long Beach, California. May God stir your dear hearts to come up to the help of the Lord against the enemy! We surely have a great opportunity of helping to prepare that vast army of 144,000 spoken of in Revelation, who will preach the Word. WILL YOU HELP?

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## "MAY JESUS CHRIST BE PRAISED!"

By Miss T. Christoffersen
(Poland)

ON THE anniversary of Miss Mott's death, all the friends of the mission went to her grave for a service of praise and prayer. We sang the songs which Miss Mott loved and which she used to play at the morning devotions, and quoted the verses which were her stay and comfort during the days of her labor of love for Israel. All the prayers were expressions of praise to God for Miss Mott's life of sacrifice.

As we stood there, with hearts deeply moved on that bright, sunny, spring day, the flowers we brought bore witness to the motto on her grave: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." We felt the quickening of the Spirit and, going home in the stillness which the impression of that hour had made upon us, we were thinking of Miss Mott and Miss Rhode and the work which they started and to which they gave their strength and the love. This work, which is now growing and is so wonderfully blessed, may all be due to their prayers. "May Jesus Christ Be Praised!" was Miss Mott's morning song.

That same day, in the late afternoon, little Annie, who had for some time been seeking the Lord, came for a private Bible lesson. She was touched by the Holy Spirit and realized her sin and her need of a Saviour. We cannot describe it, but our small kitchen became almost a little heaven as Annie bowed before the God of her fathers and prayed: "Lord Jesus, I thank Thee that Thou didst die for my sin and hast opened my eyes to see all that is written." We feel so unspeakably rich—one soul is worth more than the whole world—all the riches of grace in Christ Jesus.

Annie is coming every day to learn more about the Saviour she loves, and she is growing by leaps and bounds. She prays fervently for her loved ones, and her testimony makes a deep impression on all, especially on the girls of her own age. Even the older women are wondering about this which has taken place before their very eyes.

Annie needs your prayers, for she is fully aware of what it means for a Jewish girl to confess and follow the Lord. Father and mother—*all* may be required! With all her heart and with the strength of her fifteen years, she has promised to be faithful and to follow where He leads. May Jesus Christ be praised!

We are preparing at Radosc for the soon coming summer work. The new fence is being built and we are praising the Lord for this wonderful gift and for the friend whom He used to supply it. How much it will mean to us to dwell safely, and it will honor His Name. Being out there yesterday, I thought about all the gardens mentioned in the Word—the first garden, where He walked and talked with man, the enclosed garden, the watered garden, with all the spiritual applications. Pray with us that it may all be realized this summer in fullest measure. The applications to go to Radosc are coming fast—"The poor ye have always with you." How the boys and girls long for this, looking forward to it as the one bright spot in their lives! It is a great field of service—even unto me was this grace given—I am thankful and very happy. May Jesus Christ be praised!

"I WILL GIVE YOU REST"

(*Continued from page 7*)

gave me great distress. From early morning until late at night I read the gospel, and still I could not be satisfied, so great was my hunger. The Cross of Christ delivers my soul from any burden, the forgiveness of the Redeemer fills me, and with abounding joy I can thank my Lord. I trust the Lord will keep me in His truth, even though I am weak. Let His holy and wonderful Name be praised and glorified forever! Perhaps my testimony will stir some soul and lead it to the almighty love of our Saviour Jesus Christ.

—*From the widow of General aid-de-camp Rennenkampf, now a forgiven servant of the Lord.*

The Great Commission was not given to the Christian ministry, but to the Christian church. It seems quite clear that when the Master met His disciples on the mountain in Galilee, "above five hundred brethren" (I Cor. 15:6) were together in obedience to His summons. It was to this group, probably containing all the avowed disciples of the Master at the time of His crucifixion—at least all who stood the shock of that crucifixion and maintained the integrity of their faith beyond it—that He gave the Great Commission. The evangelization of men is, therefore, the task of the *whole church.*

—*Dr. J. E. Conant.*


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